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Child Friendly Education and Its Implication in Establishing Humanist Teacher's Profile: Considering 'Abdullāh Nāshih 'Ulwān's Thought

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Abstract

The occurrence of violence in education is caused by the poor education system. Considering the thought of the Islamic educational figure is a wise act because his thought is inspired by the values of Islamic teachings as the religion of *rahmah li al-'ālamīn*. This study employed a qualitative approach. This study found several important findings. First, the concept of child-friendly education includes three terms including affection (*al-rahmah*), graceful (*al-rifq wa al-layn*), and justice (*al-'adālah*). Second, child-friendly education methods consist of education with exemplary, education with customs, education with advice, education with attention, and education with punishment. Furthermore, the implication to establish humanist teachers is to develop teachers' four competency domains including humanistic values, treating students affectively, graceful, and justice, as well as protecting them from all acts of violence. By doing this, the teachers will become more religious, professional, and inspirational.

Keywords: *child friendly education; teacher; humanist; Abdullah Nashih Ulwan*

A. Introduction

Education is an effort to build and improve the quality of human resources, and it is a fundamental capital for everyone. Therefore, education must be designed to be able to produce the intelligent and civilized human beings. This aim can be achieved by

minimizing educational problems, for example, many cases of violence, harassment that occurs in schools, non-inclusive education and so on.

Violence in education can be caused by poor education system and policies in force. The contents of curriculum that only rely on the ability of cognitive domain and neglect affective one. It can reduce the humanization in education process. Violence in education is also influenced by the community environment and mass media impressions in presenting some violence actions.¹

Based on education violence case in Indonesia, various ideas emerge to manifest child-friendly education. It is mandated by Law Number 35/2014 changes Law Number 23/2002 concerning Child Protection, which effort to protect students's rights, that is, every child has the right to be able to live, to grow, to develop, and to participate appropriately according to human dignity, and to be protected from violence and discrimination. Therefore, the Indonesian Child Protection Commission (KPAI) effort to eliminate child abuse in schools by encouraging to realize child friendly school (SRA).

To realize this idea, then considering Islamic education leaders thought about child-friendly education is a wise choice. It is caused that the figure's thought was inspired by the values of Islamic teachings as the religion of *rahmah li al-lamin*, a religion that has friendly values to all. This is reflected in the Qur'an Surat al-Nahl (16): 125 which contains several friendly educational methods namely *bi al-hikmah*, *al-mau'izhah al-hasanah*, and *al-jadal al-husna*.

If Islam puts forward friendly and polite communication both to muslim and non-muslim, then teacher should implement friendly education as well to his students. This is in accordance with the principles of education contained in islamic education (*al-tarbiyyah islamiyyah*). In this context, 'Abdullāh Nāshih' Ulwān was the first to introduce *tarbiyah Islāmiyah* course as the main one in the college where he taught. He has laid a solid foundation that the principle used in *tarbiyah Islāmiyah* is that the teacher (teacher) should educate students like parents in educating their own students.²

As one of the Islamic leaders, 'Abdullāh Nāshih' Ulwān has contributed to disseminating his knowledge about students's education in Islam as contained in his

¹Abd. Rachman Assegaf, *Pendidikan Tanpa Kekerasan: Tipologi Kondisi, Kasus dan Konsep* (Yogyakarta: Tiara Wacana, 2004), 2.

²'Abdullāh Nāshih' Ulwān, *Ensiklopedia Pendidikan Akhlak Mulia: Panduan Mendidik Anak Menurut Metode Islam, Vol. 1*, terj. Ahmad Maulana (Jakarta: Lentera Abadi, 2012), xvi.

book which is very well known among Muslim teachers namely *Tarbiyah al-Aulād fī al-Islām*. A work that presents guidelines in educating students based on Islamic methods through friendly and wise one.

Based on the description above, this research is focused on 'Abdullāh Nāshih ā Ulwān's thought about child friendly education concepts and its implication in establishing humanist teacher profile.

B. Research Method

To obtain in-depth data, the researcher used a qualitative approach with library research type, which uses library resources to obtain data relevant to the research being studied.³ In this research, the author made library material as the main data source to explore concepts that have been determined by previous experts, obtain broad orientation about the chosen topic, utilize secondary data and avoid research duplication.⁴

In collecting the data of this study, researchers used primary data sources and secondary one. The primary source is a book by 'Abdullāh Nāshih' Ulwān entitled *Tarbiyah al-Aulād fī al-Islām*. While the secondary one is a supporting reference to complete the primary one to assist in analyzing child-friendly education concept based on 'Abdullāh Nāshih' Ulwān perspective. This secondary one include books, dictionaries, encyclopedias, journals, magazines, newspapers, internet which are considered relevant to the problems in the focus of this study.

Referring to this type of research, the data collection technique used is the documentation technique. In this case, the researcher found or investigated many matters related to the research object from written one such as books, magazines, documents, archives and others. While the analytical method used is the Schleirmacher hermeneutics. Through this method, the researcher will try to interpret by stating, explaining and translating (to say, to explain, to translate) 'Ulwān thought contained in *Tarbiyyah al-Aulād fī al-Islām* book and some relevant books that contain his thoughts about child friendly education.

³ Mestika Zed, *Metode Penelitian Kepustakaan, edisi 2* (Jakarta: Yayasan Obor Indonesia, 2008), 1-2.

⁴ Masri Singarimbun dan Sofian Efendi, *Metode Penelitian Survei* (Jakarta: LP3ES, 1995), 70.

C. Results and Discussion

Tarbiyāh al-Aulād fī al-Islām is a paper that prioritizes Islamic education to students by observing the principle of *tarbiyah Islamiyah*, namely that teachers should educate students like parents in educating their own students. The following researcher will describe the result of research on the concept of child-friendly education in the perspective of Abdullāh Nāshih ‘Ulwān thought:

1. Child Friendly Education Concept

Child friendly education is a process to change person's attitudes and behavior in an effort to mature students through teaching and training efforts carried out in a polite and love. The child friendly education concepts in ‘Abdullāh Nāshih‘ Ulwān thought are summarized in three terms, namely:

a. Affection (*al-raḥmah*)

‘Ulwān defines *al-raḥmah* as a subtle feeling or tenderness in the heart, and the feeling sharpness that lead to treat gently to others, to feel in pain, compassion, and erases the sadness and suffering the others.⁵ This concept has relevance to the verses of the Qur'an for example: Q.S. Ali ‘Imran (3): 159. Based on the verse, Sayyid Qutb gives some important points that can be used as important lessons, namely; gentle, forgiving, deliberation and *tawakkal*. These four points if connected with education, a teacher should behave gently towards students, forgive students' mistakes, consult with students, and submit the results of their education to Allah SWT by always praying for their students to be better.

Similar to ‘Ulwān concept, al-Ghazālī states that the first teacher task is to show affection for his students by treating him like his own child.⁶ Likewise, Hassan Syamsi Basyā states that treating and educating students with love is very important. In fact, according to him, when teacher catch his students do something wrong, he does not immediately punish him and call him as a bad child. Give him understanding that their actions are not good. This attitude is very important to maintain the feelings of our students must give priority to tenderness, politeness, and compassion in educating

⁵Abdullāh Nāshih ‘Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol. 1 (Kairo: Dār al-Salām, 2010), 278.

⁶al-Ghazali, *Ihya’ ‘Ulūm al-Dīn*, Vol. 1 (Beirut: Dār al-Fikr, 2008), 76.

students.⁷ According to 'Ulwān, one of the advantages in applying compassion to students is being able to relieve spiteful nature in students.

b. Graceful (*al-rifq wa al-layn*)

Both of these terms have similar meanings and are difficult to be distinguished. In *Lisān al-'Arab* it is mentioned that *al-rifq* is interpreted as the opposite of *'unf* (violence), *layn al-janib* means friendliness, gracefulness,⁸ while *al-layn* is interpreted as the opposite of rough.⁹ These two terms cannot be distinguished, al-Munawwir defines *al-layn* as *al-rifq*.¹⁰

Graceful is a good behavior must be possessed by someone who wishes to convey a kindness and prevent the evil. The concept of *al-rifq* mentioned by 'Ulwān is based on the words of the Prophet Muhammad to Siti Aisyah:

يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ

"O Aisyah, surely Allah is The Graceful, He loves a meek attitude. Allah gives to meekness something He does not give to hardness and will give anything that is not given to other attitudes.¹¹

While the term *al-layn* actually refers to the Qur'an verses as in the QS. Thaha: 44 and QS. Ali 'Imran: 159. Gentleness is a very important thing to apply and bequeathed to students. Sometimes teachers behave gently with others but often criticize and be rude to students so that they will practice what they are experiencing that is being rude to their friends.

c. Fairness (*al-'adl*)

'Ulwān emphasized teachers to be fair to their students. If teachers treat students appropriately and fairly, it will eliminate jealousy in their hearts so that students will live peacefully with relatives and teachers in an atmosphere of mutual understanding and compassion.¹²

Messenger of Allāh become a model to teachers to realize the principle of justice among their students. Even the Messenger of Allāh firmed explicitly to reject those did not realize justice and compassion for their students. Similar to 'Ulwān,

⁷Hassan Syamsi Basya, *Mendidik Anak Zaman Kita*, terj. Muhammad Zaenal Arifin (Jakarta: Zaman, 2011), 11.

⁸Ibn Manzhūr, *Lisān al-Arab*, Vol 11 (Mesir: al-Dār al-Mishriyyah, tt), 408. Ahmad Warson Munawwir, *Kamus al-Munawwir* (Surabaya: Pustaka Progressif, 1997), 518.

⁹Manzhūr, *Lisān al-Arab*, Vol 17, 280.

¹⁰Munawwir, *Kamus al-Munawwir*, 1303.

¹¹Imam Muslim, *Shahīh Muslim*, Vol. 8 (Beirut: Dar al-Fikr, 1978), 146.

¹²'Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol. 1., 264.

Hassan Syamsi Basya emphasized being fair to all students. He stated that students need attention and affection greater from teacher. So, teachers must be fair and patient with their students.¹³ A fair attitude of teachers towards their students can prevent hatred and malice. It can pass down love and harmony among students and foster students's obedience to their teachers.¹⁴

The application of child-friendly education concepts including *al-rahmah*, *al-rifq wa al-layn*, and *al-'adl* according to 'Ulwān can be applied to all pathways of education both formal and non-formal. It is intended for all students with any conditions, for example education for disabilities. According to 'Ulwān, physical disability is one of the main factors can trigger psychological deviations in the child. Physical disabilities often cause inferiority feelings to students, so he looked at this life in malice. A child who has physical disabilities since he was childhood, such as blindness, deafness, retardation and stuttering needs to get attention, affection, love and sincere treatment from those closest to him, such as father, mother, neighbors and close friends. Teachers must be able to overcome the problem of physical disabilities experienced by their students wisely, correct education, and more attention based on the understanding that human value depend to piety and morals, not on physical form and his appearance.¹⁵

There are several steps presented by 'Ulwān to overcome this problem, namely: first, teachers should look at students with physical disabilities with great love and affection, give priority to care and provide shelter. Second, teachers need to give advice and understanding to people in the immediate environment relating to their identity, which can add the sadness in their hearts. Third, to overcome this problem, teachers must pay attention so that students with disabilities can get along with friends who are noble and have good habits.

The application of compassion, gentleness, and fairness to all education pathway intended for all students in any condition is related to the mandate of Law Number 35/2014 changes Law Number 23/2002 concerning Child Protection,, namely in articles 9 paragraph 1 and 1a, and article 54 Paragraphs 1 and 2. This concept is also relevant to the 3P principle (provision, protection, and participation) in the learning

¹³Hassan Syamsi Basya, *Mendidik Anak Zaman Kita*, terj. Muhammad Zaenal Arifin (Jakarta: Zaman, 2011), 104.

¹⁴Zaidah Kusumawati, et.al. *Ensiklopedia Nabi Muhammad Sebagai Pendidik*, Vol 7 (Jakarta: Lentera Abadi, 2011), 116.

¹⁵'Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol 1., 254.

process. Provision is the availability of students's needs such as love / affection, food, health, education and recreation. Love and affection for students's basic needs is very important to be developed in school life. Protection is the protection of students from threats, discrimination, punishment, mistreatment, and all forms of abuse and inappropriate policies. Participation is the right to action that students use to express freedom of opinion, ask questions, argue, play an active role in the classroom and at school.

2. Child Friendly Education Methods

To realize child friendly education, 'Ulwān suggested several methods, namely:

a. Education with Modeling (*al-Tarbiyyah bi al-qudwah*)

Modeling in education is the most influenced and proven method in preparing and establishing the moral, spiritual and social ethics for students. Modeling become the most crucial factor in determining the good and bad attitude and character. Therefore, as model, teachers are honest, trustworthy, noble, brave and keep away from contrary actions to religious norms.¹⁶

Students can learn by paying attention to how adults use their skills. Even parents can teach something by giving an example. This example is more effective than telling to students what to do.¹⁷ Baharuddin and Makin emphasized that one of the principles of Islamic education is giving a good model. This principle requires teachers not only to give an example, but to be a role model for their students. In other words teachers become *uswah ḥasanah* for their students as Rasul saw. as teacher becomes *uswah ḥasanah* for his friends as students.¹⁸

b. Education with custom (*al-tarbiyyah bi al-'ādah*)

Education with custom is a very important method applied. Because habituation can influence a child's behavior. 'Ulwān stated that: "To improve students's attitudes and behavior in Islam, it refers to two main things namely teaching and habituation. Teaching is seen from a theoretical point of view in efforts to improve and educate. Whereas habituation is seen from a practical point of view in efforts to form and

¹⁶'Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol 2, 470.

¹⁷Maurice J. Elias, et.al. *Cara-cara Mengasuh Anak dengan EQ: Mengapa Penting Membina Disiplin Diri, Tanggung Jawab dan Kesehatan Emosional Anak-anak pada Masa Kini*, terj. Meitasari Tjandrasa (Bandung: Kaifa, 2002), 89.

¹⁸Baharuddin dan Moh Makin, *Pendidikan Humanistik: Konsep, Teori dan Aplikasi Praksis dalam Dunia Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2011), 199.

prepare".¹⁹ Therefore, educating and habituating students since childhood is the most guaranteed effort to succeed. The parenting parent's style or teachers is very influence on students's behavior.

c. Education with advice (*al-tarbiyyah bi al-naṣīḥah*)

Advice is one of quite successful methods in the establishing students's moral, emotional and social. Even according to 'Ulwān, the qur'anic method in conveying advice and teaching has its own features as shown in the following matters:²⁰ first, a pleasant exclamation accompanied by tenderness, for example: exclamation and advice for students (QS. Luqmān: 13, QS. Hūd: 42, QS. Yūsuf: 5, and QS. al-Baqarah: 132); Second, the story method that is accompanied by a parable contains lessons and advice. Likewise QS. an-Nahl (16): 125 which mentions educational methods that are very important to be implemented namely *bi al-ḥikmah*, *al-maw'izah al-ḥasanah*, and *al-mujādalah al-ḥusna*.

d. Education with attention (*al-tarbiyyah bi al-mulāḥazah*)

Education with attention is always pay attention and follow the development of child's faith and moral aspects, supervise and pay attention to the child's mental and social readiness, always asking about his physical condition and scientific abilities. Islam with its universal teaching principles instructs teachers to pay attention, follow, and supervise students in all aspects of their life and education as a whole.²¹

Paying attention and supervising students carried out by teachers is basically one of the most important educational principles. This is because students need attention and supervision in terms of their education, and will be realized well if the teachers always pay attention to all attitudes, words, behaviors and desires of their students.²²

e. Education with punishment (*al-tarbiyyah bi al-'uqūbah*)

According to 'Ulwān, education with punishment is the last method. It means that there are several ways to supervise and educate students. All these methods must be used by teachers before using punitive methods that might provide effective results in correcting child abuse. This is similar to Muhammad Syafii Antonio's statements and the TAZKIA team stated that punishment is a secondary instrument and the final

¹⁹'Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol 2, 501.

²⁰'Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol 2, 506-510.

²¹'Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol 2, 536.

²²'Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol 2, 536.

solution in the education process. The punishment can be done after the teacher did everything he could overcome the students and it is not successful.²³

Therefore, 'Ulwān suggested several things in giving punishment, namely: first, graceful and affection are the basic principles in supervising students. Second, pay attention to the child's character when giving punishment. Third, To make a reprimand, it should be done in stages from the mildest to the hardest.²⁴

Mamiq Gaza suggested a number of rules relating to the procedure of punishment including: first, the type of punishment given needs to be agreed upon in advance with the child. Second, the type of punishment given must be clear so that the child can properly understand the consequences of his mistakes. Third, punishment must be measurable to the extent of its effectiveness and success in changing students's behavior. Fourth, punishment must be delivered in a pleasant way. Fifth, punishment does not apply if there is a stimulus beyond control. Sixth, the punishment is carried out consistently.²⁵

There is an important note for teachers, that after teacher punish the students, and the teacher sees them shows a change in good behavior, the teacher should begin to be lenient towards the student punished. Teachers must show a loving attitude and friendly face to their students.²⁶ According to Miftahul Jinan, that a good punishment is given once or twice, then a child has learned much, and they did not repeat his violations again.²⁷

When teachers are graceful and friendly after punishing students, they will gain an understanding that the punishment is intended to educate and correct their mistakes, not to hate them. This will not make students feel discouraged, deviant behavior, insecure and humiliated, but will respond with good behavior carrying out all their duties and behave as a pious person.²⁸

²³Muhammad Syafii Antonio, *Ensiklopedi Leadership & Manajemen Muhammad SAW The Super Leader Super Manager, Vol 6 : Sang Pembelajar dan Guru Peradaban, Learner & Teacher* (Jakarta: Tazkia Publishing, 2011), 174.

²⁴'Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol 2, 559.

²⁵Mamiq Gaza, *Bijak Menghukum Siswa: Pedoman Pendidikan Tanpa Kekerasan* (Yogyakarta: Ar-Ruzz Media, 2012), 48-49.

²⁶'Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol 2, 564.

²⁷Miftahul Jinan, *Orang Tuaku Hobi Menghukum* (Sidoarjo: Filla Press, 2014), 163.

²⁸'Ulwān, *Tarbiyah al-Aulād fī al-Islām*, Vol 2, 565.

3. Realizing the Humanist Teacher's Profile

Islamic education aims to create human being who fear to Allah and gain happiness in the world and the hereafter. This purpose can be achieved, if it implement child friendly education. It aims to implement the principles of provision, protection and participation. Therefore, students really need compassionate treatment, gentle and fair and be protected from all violences as the principles of Islamic education. The Islamic education consist of some principles of providing an atmosphere of excitement for students, providing services and compensation gracefully, meaningfulness to students, prerequisite, open communication, providing new knowledge, giving a good model, and the practical.²⁹

To realize a child friendly education goal, the teacher must have a humanist teacher's profile, who is able to develop child friendly education. Humanist teachers have completed and comprehensive competencies i.e. pedagogical competence, personal one, social one and professional one,³⁰ which are strengthened by the values of friendly education to students.

'Ulwān's thought about the concept and method of child friendly education above at least becomes that consideration to realize the humanist teacher's profile in accordance with the mastered competencies including:

a. Pedagogic competence

Related to the learning management, teachers are required to be more creative in using learning methods. In realizing child friendly education, there are many methods must be applied by teachers. In this case, teachers must be creative in using child friendly methods. With the exemplary method, teachers will be able to become professional and inspirational one, because exemplary is able to inspire students to imitate teachers. Without the role models and positive advice, education will not achieve its main goal and there is no benefit. The habituation method will make students character in accordance with subject taught by teachers because something will become imprinted in the child if accustomed repeatedly and continuously. The advice method will make students affected if done in a good way. Therefore, teachers must be more creative in delivering advice to their students. With attention method and continuous supervision, the child will have good character. While the punishment

²⁹Baharuddin dan Moh Makin, *Pendidikan Humanistik: Konsep, Teori dan Aplikasi Praksis dalam Dunia Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2011), 196-199.

³⁰Lihat pasal 10 *Undang-undang Nomor 14 Tahun 2005 tentang Guru dan Dosen*.

method is actually the last alternative after various teachers have tried to apply various methods to correct the student's mistakes. One of them is the balance between gift giving and punishment. Sometimes teachers are more likely to prioritize punishment and more stingy to give gifts. Whereas gift giving can trigger students to make even more achievements.

The learning method must refer to the learning process design that makes the child feel comfortable in learning without any worries and fears, so that the child will be more creative. Learning should be oriented towards student centered learning, so students can be more participatory. For example, in Islamic Religious Education (PAI) learning, teacher does not always use the lecturing method. However, there are times when using the method of imagery and case studies (analogy and case study), interactive dialogue (discussion and feed-back), reinforcement (affirmation), slipping humor or ice breaking, using visual aids or slides (audio-visual), observation (scanning and leveling) methods, and practice methods (applied-learning method). This depends on the material presented. For example in prayer material, the method used is interactive dialogue (discussion and feed-back) and practice methods (applied-learning method).

Learning conducted by teachers who behave gently, lovingly and non-discriminatively will give special emphasis that the principles of provision and protection are well fulfilled. Whereas learning designed by professional, creative and inspirational teachers will motivate students to be more participatory in learning so that the three principles in child friendly education (provision, protection and participation) will be fulfilled and create a safe, peaceful and enjoyable atmosphere.

b. Personality competence

In this case, teachers should equip themselves with the basic qualities of teachers such as sincerity, piety, and patient. The sincerity will make teachers more sincere in realizing child friendly education because it is intended solely to get the pleasure of Allah SWT. The piety will make teachers more responsible because they feel they are always watched by Allah SWT so that teachers will always try to do their best in carrying out their duties. While patience can help the success of teachers in realizing their professional responsibilities so that teachers in dealing with students do not always use the method of punishment in correcting the mistakes of students before looking for other alternative solutions. Or in other words teachers try to avoid penalties

that contain elements of violence, both physical and psychological one. To develop personality competencies, teachers can be included in education and training activities, seminars, workshops and so on, for example teaching value training, and spiritual achievement training.

c. Social competence

Teachers should educate students like educating their own students so that they can apply affectionate and gentle behavior towards students. If teachers have been able to apply it will imprint on students so that they will become individuals who are able to apply affection in their lives in imitating modeled behavior from teachers, because they are role models for students.

In addition, teachers must be able to become students' friends and behave fairly towards all students regardless of their social status or physical condition. This can minimize discrimination against students and be able to prevent violence against them.³¹ If teachers are able to realize fair behavior and avoid violence against students, they will also feel safely and avoid deviant behavior, such as violence against other students. Thus, then a link in the chain of causes of violence perpetrated by students against others, due to the violence they do reflects what they experience. To develop social competence, teachers can be included in education and training activities, seminars, workshops and so on, for example wise training to punish students without violence.

d. Profesional competence

In this case, teachers are required to constantly develop their scientific insights so that they are able to become professional and inspirational teachers. Professional competence can be increased by involving teachers in educational and training activities, seminars, workshops, research, and further studies. Professional competence of teachers is not merely reflected in the certificate they have, but is reflected in the ability to implement the three competencies which include pedagogical competence, personal competence and social competence.

³¹ Muhammad Usman and Anton Widyanto, "Internalisasi Nilai-Nilai Toleransi Dalam Pembelajaran Pendidikan Agama Islam Di SMA Negeri 1 Lhokseumawe," *DAYAH: Journal of Islamic Education* 2, no. 1 (January 24, 2019): 36–52, <https://doi.org/10.22373/JIE.V2I1.2939>; Nur Salami and Anton Widyanto, "Etika Hubungan Pendidik Dan Peserta Didik Menurut Perspektif Pendidikan Islam Dan Pendidikan Barat (Studi Komparatif Pemikiran Al-Zarnuji Dan Paulo Freire)," *DAYAH: Journal of Islamic Education* 1, no. 2 (July 10, 2018): 164, <https://doi.org/10.22373/jie.v1i2.2945>.

D. Conclusion

The study of child friendly education in Abdullāh Nāshih 'Ulwān's thoughts found the following conclusions, the child friendly education concept includes three terms, namely: affection (*al-rahmah*), graceful (*al-rifq wa al-layn*) and fair (*al-adalah*). The application of these three concepts can be applied to all education pathway, both formal and non formal, intended for all students with any conditions. Child friendly education methods consist of education with role models, education with customs, education with advice, education with attention, and education with punishment.

The implication of child friendly education in establishing humanist teachers is students must get loving, graceful, fair and be protected from violence. For this reason, teachers in developing the four domains of competence always focus on humanist values so that they are able to become religious, professional and inspirational teachers.

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